

Torah Reading Ex. 14:10-15:21 (BeShallach)

English version with tropes January 27, 2021

Indicating the two-part special “Shirat haYam” melody (Ex. 15:1-18 and a few other verses)

done by Cantor Moshe Haschel in “Navigating the Bible II”:

<http://bible.ort.org/books/torahd5.asp?action=displaypage&book=2&chapter=15&verse=1&portion=16>

Cf. also the accompanying English recording by Len

dot-underline = 1st part of melody; dash-underline = 2nd part of melody

The departure of the Israelites

13:17 [And it happened], [when they] [were sent away by Pharaoh]—[the people set free]—
[they were not led] [by Elohim] [along the way] of the land of the Philistines (although a shorter way, it was)
[for the reason that], [as said Elohim], “[They might have regrets]—[the people lose heart]—when they see war, and go back to Egypt.”
18 [So God turned them around]—Elohim [took the people around], by way of the desert, [at the Sea of Reeds].
[And they went up armed]—the children of Israel—from the land of Egypt.
19 [Coming with them], [Moses brought] the bones of Joseph along,
[since Joseph had placed] under solemn oath, the children of Israel, when he said,
“In truth, accountable to God you will be, [and thus you will bring] [my bones on your route] from here: [you will take them with you].”
20 They journeyed from Sukkot, and they camped in Etham, at the edge of the desert.
21 And Adonai [was going] before them by day in a column of cloud, to lead them on the way,
[and by night] a pillar of fire, [to give light] to them, so they could travel day and night.
22 [These did not depart]—the column of cloud by day, and the pillar of fire by night—from before the people.

From Etham to the Sea of Reeds

14:1 Then spoke Adonai to Moses, saying,
2 “Speak to the children of Israel, [that they may turn back], and camp before Pi ha-Hirot (Freedom Valley)
between Migdol (the Tower) and the sea, facing Baal-Tzefon (Lord of the North), opposite it, you will camp by the sea.
3 [Then will say] Pharaoh of the children of Israel, ‘They wander adrift in the land. It has them closed in—the wilderness.’
4 [Then I will harden] [the heart of Pharaoh], and he [will pursue them]. [I will be glorified] through Pharaoh [and through all his forces],
and they will know—in Egypt—that I am YHWH.” [And thus did the Israelites do].

The Egyptians pursue the Israelites

14:5 [When this was told] to the king of Egypt—the flight of the people [then they changed their minds]: [transformed were the hearts] of Pharaoh and of his servants [about the people], and they said, “[What is it] [that we have done], setting free the Israelites [from working for us]?”

6 Pharaoh harnessed his chariot, and summoned his people, to go with him.

7 [He proceeded to take] [six hundred] chariots—[his finest ones], [and indeed every kind] of chariot in Egypt, with captains [over them all].

8 And hardened [by YHWH] was the heart of Pharaoh, king of Egypt. [He went in hot pursuit]—going after the children of Israel.

But the children of Israel [end aliyah] went out with an air of great boldness.

9 In pursuit the Egyptians [went after them]. [When they reached] them they were encamped by the sea—all the chariot-horses of Pharaoh, his horsemen, and his army, at Pi ha-Hirōt (Freedom Valley), opposite Ba'al Tzafon (“Lord of the North”).

10 When Pharaoh [drew near], [they looked up]: *B'nei Yisrael* lifted their eyes, and beheld [that the Egyptians] [were marching [after them]].

They were fearful exceedingly. Then cried out the children of Israel to YHWH.

11 [And they said this] [to Moses]: “[Are there no] graves in Egypt [that you have taken us out] to die in the desert?

What is this that you [have done to us], [bringing us out] of Egypt?

12 [Is this not] [the very thing]—[the words that we] spoke [to you] in Egypt, [when we said this]:

‘Leave us alone, that we may serve the Egyptians, for it is better for us to serve the Egyptians [than is our dying] in the wilderness’ ”.

13 And replied Moses [to the people], “[Don’t be afraid!] [You must stand fast].

You will see the salvation of YHWH which He will accomplish for you today.

[For indeed], although [you see] the Egyptians today, [no more] [will it be] that will you see them again, forever.

14 YHWH will be fighting for you, [end aliyah] [but you yourselves] [must hold your peace].”

The crossing

15 [Then said] YHWH to Moses, “[Why do you cry out] to Me? Speak to the children of Israel [that they should march forward].”

16 [And as for you]: Lift up [this your staff], [and extend] [your hand out] [over the sea], [and make it part].

[Then will be able] [*B'nei Yisrael*] to go through the sea [onto dry land].

17 [I will do this]: Know that I will harden the heart of the Egyptians [so that they come in] after them.

[I will be glorified] through Pharaoh [and all his army], his chariots, and his horsemen.

14:18 Then will know Egypt that I am YHWH [when I have this triumph] over Pharaoh, over his chariots, and over his horsemen.

19 [Then the angel moved]—the messenger [of God—*Elohim*]—who had gone before the camp of Israel, [and went back] to their rear, [and there moved] the pillar of cloud [from in front of them], [and went back] [behind them].

20 [And the cloud went] [right in between] [the two camps]: [the Egyptian camp], and the camp of Israel. [For one camp] was the cloud and the darkness, [while for the other camp] [was lit up the night]. [The one camp] [came not near] [to the other camp] all that night.

21 [Then stretched out] Moses [his hand] over the sea:

[Then drove back] YHWH—[YHWH drove back the sea] with a wind—an easterly quite strong [all that night], transforming the sea bed [into dry land]. [Thus were parted] the waters.

22 [Then there entered] [*B'nei Yisrael*] the midst of the sea, on dry land. The water was to them as a wall, [on their right side], and on their left.

23 Then pursued the Egyptians, coming [after them]: all of the horses of Pharaoh, his chariots, and his horsemen, in the middle of the sea.

24 And it happened at the watch of the morning, that gazed YHWH at the camp of the Egyptians through a pillar of fire and a cloud, [causing panic] to those of the camp of Egypt.

25 [Then were bogged down] [the wheels] of their chariots, [making them drive] [with great heaviness]. And said [the Egyptians], “Let us flee before Israel, because YHWH [end aliyah] is fighting for them [against Egypt].”

26 [Then said] YHWH to Moses, “Extend your hand over the sea. [There will come back] the waters [over the Egyptians], [over his chariots] and his horsemen.

27 [So he stretched out]—Moses lifted his hand [over the sea]. And returned the sea at the face of dawn [to its normal state], and the Egyptians were fleeing [right toward it]. [And they were swamped] [by YHWH]. [the Egyptians] were thrown into the sea.

28 [Then came back] [the waters], and covered the chariots and the horsemen, and all of the army of Pharaoh who had followed after them, into the sea. There did not remain of them even one.

29 [But the children] [of Israel] were walking on dry land in the midst of the sea. The water was to them a wall, [at their right hand] [and at their left].

14:30 Thus delivered YHWH on [that very day] Israel from the hand of Egypt. [And saw] Israel the Egyptians lying dead on the shore of the sea.
 31 So did see Israel the hand—the mighty hand—that wrought YHWH against Egypt. In awe were the people of YHWH.
 And they believed in YHWH and in Moses his servant.

The Song of the Sea (“Shirat haYam”): dot-underline = 1st part of melody; dash-underline = 2nd part of melody

15:1 Then [sang Moses] and the children of Israel the following song to YHWH. They said these words:

“[I will sing] to Adonai who has triumphed in glory. Horse and rider, he has thrown in the sea.

2 My strength and my song is YAH. [He has become] my salvation. This is my God—I will enshrine Him; God of my father—I will exalt Him].

3 Adonai is the Master of war, YHWH is His name.

4 The chariots [that were Pharaoh’s] [and his army], He hurled in the sea. The pick of his captains, He drowned in the Reed Sea.

5 The depths [have closed over them]. They sank to the bottom like a stone.

6 Your right hand, Adonai, is majestic in power. Your right hand, YHWH, crushes the enemy.

7 In the greatness of Your triumph, You threw down Your foes. You sent forth your fury—it consumed them like straw.

8 At a blast from Your nostrils was heaped up the waters. Standing up like a wall were the streams.

[There came together the deeps, [in the heart of the sea].

9 Then said the enemy, “I will pursue and overtake them, dividing the spoils.

[To fill up] my soul, I will draw my sword and destroy them with my hand.”

10 You blew with Your wind, [covering them] with sea. They sank just like lead in waters majestic.

11 [Who is like You] among the gods, YHWH? Who is like You, majestic in holiness, too awesome for praises, [worker of wonders?]

12 [You put forth] Your right hand; they were swallowed up by the earth.

13 You led with Your *chesed*, the people You redeemed. You guided them with your strength, to the abode of Your holiness.

14 It was heard by the peoples and they shuddered. A great terror gripped the dwellers of Philistia.

15 [Then gripped with] panic were the chiefs of Edom. The mighty men of Moab were seized with trembling.

[Then did melt away] all the inhabitants of Canaan.

15:16 There fell [upon them] great fear and anguish. At the power of your arm, they grew silent like stone,
 [till they passed through]—Your people, Adonai—[until they passed over], the people You acquired.
 17 [You will bring them]—[You will plant them] on the mountains of your heritage. [The very foundation] [of Your dwelling place],
 [the place You made], YHWH—[the Holy Shrine] of Adonai: what Your hands have established.
 18 YHWH will reign, forever and ever.
 19 For [when there came] the horses of Pharaoh with his chariots and his horsemen [into the sea]
 [then were turned back] [by YHWH] [over them] the waters of the sea. [And the children] [of Israel] walked on dry land in the midst of the sea.
 20 [And then took] Miriam the prophetess, [who was the sister] [of Aaron], a drum in her hand.
 [And went out] all the women [after her] with timbrals and with dancing.
 21 Leading a response for them, [Miriam sang], “Sing to YHWH for He has triumphed. Horse and rider, He cast into the sea.”

*** *Israel in the Desert* ***

Marah

22 [Having them travel], Moses took Israel [from the Sea of Reeds], [and they went on] [to the Wilderness of Shur].
 [And they travelled] [for three days] in the desert, and did not find water.
 23 And they came to Marah, but [they were not able] to drink the water from Marah, because bitter it was,
 which is why they called the place, “Marah” (“bitter”).
 24 [And they complained]—[the people grumbled] against Moses, and said, “[What shall we drink?”]
 25 [Moses cried out] [to YHWH]. He was shown by YHWH some wood. [He threw it into] the water, and it sweetened the water.
 And there [God established] [for the people] law and judgment. And there they were tested.
 26 [And God said], “If you truly hearken [unto the voice] of YHWH, [who is your God], [and do rightly] in His eyes, [acting justly],
 turn your ear to His commandments and observe all His laws,
 [then all of the afflictions] [that I brought on] the Egyptians, I will not bring on you, [because in truth], [end aliyah] I am YHWH, [Who heals you].
 27 They came to Elim, [where they did find] two [and ten—i.e. twelve] springs of water, and seventy [date palms].
 (They camped there, by the water.

The manna and the quails

16:1 They moved on from Elim, [and they arrived]—the whole community of Israel—[at the wilderness of Sin], which lies between Elim and Sinai, on the five and tenth day of the second month, after their departure from the land of Egypt.

2 [And they grumbled]—[the entire assembly], [B'nei Yisrael]—against Moses and Aaron in the desert.

3 They said to them—the children of Israel, “[Who could have made it] [that we had died] [by the hand of YHWH] in the land of Egypt, where we sat by a pot of meat and ate bread to the full.

[But you had] [to bring us] into this desert [in order to kill] this entire assembly, by starvation.”

4 Then said YHWH to Moses, “Behold, [I am raining] [down on you] bread from the sky.

They will gather [the portion for the day], [in its day], [in order that I] [may put *them* to the test]: will they follow my teaching, or not?

5 [And it will be], on [day the sixth]: [when they prepare] what they [have brought home],

[it will be] [twice as much] as that which they gather day after day.”

6 [So their spoke] Moses and Aaron to all [B'nei Yisrael],

“[By evening] [surely you will know] [that indeed] [it was YHWH] who brought you out from the land of Egypt.

7 [Then when morning comes] you will witness the presence* of YHWH, Who has heard your complaints against God.

[And as for us], [what are we], that you should complain against us?”

*Acc. to Orlinsky, 'Notes on the
New Translation of the Torah'

8 And continued Moses, “[When it is given] [by YHWH] to you in the evening, meat [for you to eat],

[and bread to you] in the morning [to fill you up], [know that heard] by YHWH were your complaints, by which you have grumbled at Him.

[As for us], what are we? Not against *us* are your complaints, but against YHWH.”

9 [Then said] Moses to Aaron, “[This you must say] [to the whole assembly], B'nei Yisrael, ‘Draw near to the presence of YHWH since [He has heard] all your grumbling.’”

10 [And it came to pass] as Aaron was speaking to the assembly, [B'nei Yisrael], they looked toward the wilderness, and there the presence of YHWH [end aliyah] appeared in a cloud.

16:11 Then spoke YHWH to Moses, saying,

12 “[I have surely heard] [the complaining and grumbling] [of *B’nei Yisrael*]. You must speak to them, [saying these words]:

‘Between the evenings (*i.e.* in the afternoon) you [will eat meat], [and in the morning] [be sated with bread].

[You will then know]—[you will have learned] that I am YHWH, your God.”

13 It happened in the evening: [there came up] the quail, which covered the camp. [In the morning] there came a fall of dew all around the camp.

14 When it lifted—the fall of dew, [then there appeared] on the face of the desert something fine and flaky, as fine as frost, on the ground.

15 [When they saw it]—[*B’nei Yisrael*], they all said, each one to his brother, “*Man hu*” (“What is this?” or “Manna it is”), [on account of the fact] that they did not know what it was. [Then said] Moses [to them], “This is the bread [which has been provided] [by YHWH [for you to eat.

16 This is the thing, the word commanded by YHWH. Gather [enough of it], each person—[what he needs], to eat. [The amount of one omer] [for every person], by the number of your people: [each man to take] [for whomever is in his tent], [just enough he shall take].”

17 [And so this they did]—*B’nei Yisrael*, [they gathered it], [some taking more], [and some taking less].

18 But when they measured it by the omer, [there was no excess] [for the one who took more], and no shortage for the one who took less.

Each person, as per what he could eat, did he gather.

19 And said Moses to them, “[Let no man] leave any of it over until morning.”

20 [But they did not] [listen to Moses]; they left—[some men] [did keep it] till morning. It became wormy with maggots, and stank.

He was angry with them—Moses.

21 [They gathered it] morning by morning, each person by what he could eat. When the sun grew hot, it melted.

22 And it occurred on Friday—[that is, on the sixth day], when they gathered the bread, [it was *twice* as much]: two omers per person.

They came—all the chiefs of the assembly, and reported it to Moses.

23 And Moses [said to them], “This [is what was spoken of] by YHWH. [A day of rest]—[a holy Shabbat]—to YHWH, [it will be, tomorrow].

That which [you wish to bake], [that you should bake], [and what] [you wish to cook], cook that much].

And all [that is left over], [you *must* put aside] [for yourselves], for safekeeping, until morning.”

24 So they put it aside until morning, just as they were commanded by Moses, and it did not turn foul; maggots were not found in it.

25 [At this, there said] Moses, “Eat it today, since the Sabbath—today is—to God. [And on this day], you will not find any manna in the field.

16:26 For all of six days you will gather. [And yet on *this* day], [on day number seven]—the Sabbath, there will not be any.
 27 But still, on day number seven there went out some people to gather. But they [did not find it].
 28 Then said YHWH to Moses, “[Until when] will you refuse to keep my commandments, and my laws?
 29 [Surely you see] [that YHWH] has given to you the Sabbath. [It is because of this] that in fact [God gave to you] on the sixth day, bread for two days. [You must remain], each person, [in his own place]. [Do not go out]—[let no man leave] his home, on the seventh day.”
 30 [And so the people rested] on the seventh day.
 31 [They gave to the food]—[*Beit Yisrael*]—the name: “manna”.
 [It looked something like] seed of coriander, [although it was white]. Its taste was like a wafer with honey.
 32 And [said Moses], “[This now] is the word—the command of YHWH: Fill [an omer measure] with manna, as a keepsake [for your generations].

[It will be for them] | to see [what was the bread] with which [I in truth] [fed you] in the desert when I brought you out from the land of Egypt.”

33 Then said Moses to Aaron, “[You must take] an urn (one large clay jar)* * acc. to Aryeh Kaplan

and put in it a full omer of manna, and set it before YHWH as a keepsake [for your generations].”

34 [This is as it was] commanded by YHWH to Moses. [So he laid it up]—[Aaron set it before] the ark of testimony, for safekeeping.

35 And it happened, [that *B'nei Yisrael*] ate the manna for forty years, until they came to a land that was settled.

The manna, they ate [until they arrived] at the border of the land of Canaan.

> 36 ([As for the omer]: [end aliyah] a tenth of an ephah (around two quarts), [is what it is].)

The water from the rock

17:1 [And the people moved on]—the whole community, [*B'nei Yisrael*], [from the Wilderness of Sin], [travelling in stages]

at the command of YHWH. They camped at Rephidim. And there was no water, for the people to drink.

2 And contended the people with Moses, Indeed, they exclaimed, “Give us water, [that we may drink].”

[Responding to them], [Moses said], “[Why do you quarrel] with me? [Why are you testing] YHWH?”

3 [So tormented by thirst were they], there, the people for lack of water, that they murmured and grumbled against Moses.

[And one of them said], “Why is this, [that you brought us up] from Egypt, [to bring death to me], to my children, and to my livestock, by thirst?”

4 [And cried out] Moses to YHWH, saying, “What shall I do with the people I have here? A little more, [and they will stone me].”

17:5 And replied YHWH [to Moses], “Go down before the people, and take along *with* you, some of the elders of Israel.

[And your staff]—of which [you once struck] [with it], the Nile—take it in your hand, and go.

6 And know [that I will be standing] [before you] there | [by the rock] at Horeb.

[You will strike it]—[you will hit the rock], [and there will] [come out from it] water, for the people to drink.

And he did so—Moses—in the eyes of the elders of Israel.

7 And he gave a name [to that place]: “Massa” (testing”) and Merivah (“quarreling”) [because of the contention] of *B’nei Yisrael*,

[and because they tested] YHWH by saying, “[Is God truly here]? [Is YHWH] among us, or not?”

A battle against the Amalekites

8 Then [appeared Amalek], and fought against Israel in Rephidim.

9 And said Moses to Joshua, “[Pick for us] some men. Go out and do battle with Amalek.

[Tomorrow, you’ll see]: I’ll be standing on the top of the hill with the staff of *Elohim* in my hand.

10 [Thus did Joshua] just as [it was told him] by Moses, to do battle with Amalek, while Moses, Aaron, and Chur went up to the top of the hill.

11 [What happened was this]: whenever [he reached up]—[when Moses held up] his hands, the stronger one was Israel,

and when [he would rest his hands], the stronger one was Amalek.

12 But the hands of Moses grew heavy, [so they took a stone] and put it under him, and he sat down upon it.

Then Aaron and Chur held [up his hands], one [from this side], and one [from that side],

[so that] [Moses’ hands] [remained steady], till the going-down of the sun.

13 [Thus weakened and cut down] [under Joshua’s lead], were Amalek and his people, by the edge of the sword.

14 Then said YHWH to Moses, “Write this for a memorial [in a scroll], and recite it in the ears of Joshua,

that I will utterly [wipe out] the memory of Amalek from under the heavens.”

15 He built there—Moses—an altar, and he gave it the name: “YHWH | Nissi” (“God is My Banner”).

16 [To this he added], “Lay hold of the banner* of YHWH. *Jerusalem Bible

⚔ A war has YHWH against Amalek [end aliyah] from generation to generation.

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)